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[redacted]

Essay by Calvin Green. Born ne B. 1781–1869
Transcribed by Giles Bushnell Avery
1815–1890, Parents believed, when he was 2
years of age. Calvin's mother embraced the
Faith, 3 months before he was born.
Corrections by C. G. Writing not so fair as
in his earlier years.

Incontestible Positions
in relation to
Jesus, and the Original
Christ

Section I.

The following observations were not written for controversial purposes, nor for any particular individuals; but simply to set forth a summary of the Writer's explanitory views of the subjects therein contained, for the consideration of all candid readers.—

1. Jesus, in his testimony of John the Baptist, says "If ye will receive it, this is Elias, that was for to come. Mat XI. 14.—XVII. 11, 12, 13. John, then, was Elias, and yet he was an identical being— We know that Elias was an identical being and preserved that identity, for, he was

seen at the transfiguration by Jesus, and three disciples. Mat XVII. 3.

This can only be rendered consistant by understanding that the spirit of Elias inspired John, & was manifested thro him; thus, John was his agent, & medium, to do a work: hence, the agent was identified in that work, with the inspiring spirit, whose name was fixed on John. — Yet, both, preserve their individual identity without dispute. This ends all reasonable dispute respecting Jesus, and Christ, the divine spirit, the original Son, or offspring of God; for, if we believe this testimony of Jesus himself, we must see that he was never called Christ, in any other manner than was John called Elias. and it is no more inconsistant to call Jesus Christ, than to call John his forerunner Elias, for the same reason.

2. Christ, the real Offspring of God, was a Divine Intelligence (according to the original) which proceeded and came forth from the eternal Parents; therefore, was the seed of God. Jesus was a real man, formed by creative power and wisdom of the elements of nature, with all its properties gathered and concentrated thro the medium of a woman — as the means of entering into the world like unto all other men. A lineal and subsistant descendant of Abraham and of David. But, that woman was the same, in that respect, as the ground was to Adam; that is, a medium, thro which he was formed a living being, in which, all the properties of the world, soul and body were concentrated in their highest natural order.

3. In this manner, Jesus was formed

Particularly the Nazarenes. who according to the concurrent records of history were a real continuance of the Apostolic Church, and supported its primitive order in greater purity, for a far longer time than any other sect. These must certainly have known the faith of the Apostolic age respecting the supernatural birth, and they maintained that Jesus was supernaturaly born of Virgin Mary; and that Christ was a celestial being that descended from God, & was united with & inspired Jesus, in this sense they

they considered him as Jesus Christ.

of all the properties of human nature in their highest living order, hence, with all its properties in their greatest subsistent energy. Therefore, he was the highest being that could be brot forth of the properties of nature, ~~even~~ supernaturally created; hence he reached the order above, and formed a proper medium for the Divine Spirit of Christ to enter into human nature, which had never been formed before: therefore, none before could bring salvation or open the kingdom of Heaven; nay, not even John, the highest production of the generative order of man. for he was produced by the natural generative process, and thus was form'd under the vail of nature which divides between the natural and heavenly world, and, therefore, could not be the first to receive that heavenly light and power, which could rend the

veil, and open the way into the kingdom of Heaven: hence, neither he, nor any under his ministration which was under the natural law could thereby enter therein.

See Isa 59—16. Mat 11—11

4. Therefore, as no stream can rise higher than its fountain, it is plain, that no one begotten of the seed of man, could be the proper medium to introduce Christ into the world. But Jesus did not proceed from the corrupt operation of the seed of man, for this was disannulled in his formation by a power above the vail; therefore, he was the proper medium to receive the seed of the heavenly order, that is Christ, the Quickening Spirit; hence he was the prepared body spiritual & physical to usher that divine spirit into the world. Heb 10—5— for, the vail of the covering arising from the

seed of the generative life in man has ever shut out any entrance of the Divine Seed into human nature, and it could not be taken away by a being who was generated from that seed for all its life is under the veil, this veil was prefigured by the veil which Moses put upon his face in giving the law - This veil ever remained untaken away under the law of a carnal commandment, but is done away in Christ. See 2 Cor III, 13, 17. The same veil was prefigured by the veil that divided between the outward courts of the temple, & the most holy place. This being rent in the last suffering work of the Father of the New Creation, showed that the veil of fleshly generation, was rent by his work and an entrance made into the most holy order of virgin purity, & from thence the heavenly life of that holy

order could flow into the outer court, that is, the professing world, & its seeds to be sown in the Kingdom of heaven which was begun thereby. See Luke XVII 21 & 23, 25. But, the fleshly veil was closed up again in the professed church or spiritual temple, and never could be taken away till done by the power of Christ in descending to the depths of human nature's lost state, and thereby producing the resurrection of the Mother spirit of man from under the fleshly veil into heavenly life.

5. But Jesus rose above the power of that corrupt seed & by the inspiration of Christ, rent this veil which was spread over the face of all nations Isa. XXV. 7. This veil God promised to destroy in this holy mountain. (i. e) the New Creation which was begun in Jesus. See Mat XXVII. 51. This was never begun until the

generative seed of man was cut off in the formation of Jesus. In him the highest powers of nature, ruled by the Prince of this world, and the powers of the prince of heaven, (Christ) met and strove for the mastery, this caused the magnitude of his temptation above every other man. — ss. Matt. chap. IV.

6. Therefore, when he by uniting with the inspiration of Christ, had cast out the prince of this world (See Jno XII. 31. and had severed the fleshly veil formed by the seed of man, then an entrance was made for the Divine Seed of God (i.e.) Christ to come into the world, & be accepable to all who would receive it according to the degree of its operation, but never before.

7. This was the reason why his disciples could not receive the holy Spirit that is, the seed of Heaven, until Jesus, by the power of Christ, burst the

bonds of death, rent the veil of nature and rose triumphant into the heavenly order. (Acts II. 24,) then he could give the gifts of the heavenly world unto man. See Eph IV. 8th as witness the day of penticost.

8. But, before this they were shut up under the veil of nature, which arises from the elementary life of the generative seed of man, and spreads over the whole world, and closes all the avenues to the seed of a higher order, & it was never before opened so that the elements of Divine life could enter.—

9. But, it should be understood, that neither Adam, nor Jesus, were made of the nature of the creative powers any more than a machine is made of the nature of its maker; but they were made of the nature of the substance out of which they were formed. Adam was formed a suitable medium

to introduce intelligent life, of the natural order into the world. This intelligence was the breath, or rather element (original) infused into him, by which he knew a hereafter and a higher order of beings, this was the likeness of his Creator, the distinctive line between human and the lower animals. This element was infused or inspired into him by his Creator, when he was prepared to receive it, and forms the only receptacle in man that can receive the seeds of a higher order of life. In like manner, when Jesus was prepared Christ descended & breathed or inspired his spirit into him which resurrected him, (by his obedience) into the Christ order.

10. All must admit that the first Adam was supernaturally formed of the elements of the world.

If, then, we believe, that the visible father of the New Creation, was not

supernaturally formed of the elements of human nature, then we must admit that the father of the old natural creation will forever have the superiority over the father of the New, & Spiritual creation, as to the glory of his origin, and deny that there is any thing of a miraculous agency in the mediatorship and institution of the new, as of the old creation — In short, it is to naturalize it, and thus bring it down to nature. Doubtless the natural world would gladly believe this to be so. But, there can be no possible life to the spiritual mind in believing that there was no supernatural agency in forming the mediator to the New Covenant of life.

11. Jesus himself, was made a little lower than the Angels. Heb II. 9. Certainly, then, without a total perversion of language, it cannot be

said that he was made of divine elements; and it was expressly declared that he was made of a woman, & if he had a natural father, that assertion would be utterly absurd. Nevertheless, that woman was not Divine nature, but earthly nature, and the medium of human life, but of the highest subsistent order, that could then be in the natural state.

12. Hence, Jesus was formed a suitable medium to introduce divine intelligence into human nature; a far higher order of life than that of Adam: one is temporary, the other eternal. Therefore one is as much superior to the other as eternity is superior to time.

13. It has been asserted that Jesus Christ was an entire New Creation as much as if the whole human race had been obliterated. If so, the promise of God respecting the seed thro which

X as he proceeded from the height of natural properties,

all the families of the earth should be blessed was not fulfilled in Jesus in any part; for, on this hypothesis he was not the seed of the woman that should bruise the serpents head, nor the beginning of it, — He could not be the seed of Abraham, nor could he be the seed of David: therefore, he could not be the one to fulfill the promise which the Lord had sworn to David to accomplish. See Acts II. 30. He could not have taken on him the seed of Abraham, nor would he have been made, in all things, like his brethren. He who sanctifieth, & they who are sanctified, cannot be all of one, (See Heb. II. 11. Nay, on this ground, none of these promises are fulfilled, therefore, if so, we must leave him, and look for another. 14. "Christ was the power of God, and the Wisdom of God." Was this

Jesus? (1st Cor I. 24) If any say it was, they must identify Jesus, with Power and Wisdom, thus call him by their name, and run onto the very breakers on which they pretend others have foundered, in respect to the ambiguity of the name of Jesus & Christ.

15. But, it is not said that Jesus is the Power of God & the Wisdom of God but Christ: even the name Jesus is not mentioned, doubtless intended to remove all ambiguity from the meaning. Yet, this Power and Wisdom was revealed thro Jesus, as the earthly agent or medium; hence the name may be applied to the medium properly enough, by such as understand; in the same manner as we say. Mother Ann Lee, when we all know that Ann Lee, in a physical sense, is not the mother of any of us: but we allude to the

Mother spirit revealed in her, and are so understood. And, on the same ground, we just as reasonably understand the Apostles when they speak in like manner of Jesus; especially as there are many positive declarations which must be rendered devoid of meaning, if they do not assert the preexistence of Christ as an intelligent being; but none which cannot be rendered consistent with it.

16. If Jesus was not supernaturally formed then the first Adam was not a figure of the second, as to the order of male and female, the analogy is completely lost, in him that was to come, (Rom V. 14.) both male and female were concerned in Adam as a figure, in their true order.

17. It has been asserted that the rising again, means the rising into the state of Adam before he fell.

But, if this position proves any thing it prooves too much: for, it proves that the life of Christ, is not superior to the original life of Adam., for, Christ says, "I am the Resurrection, and the life" — This sentiment is complete antichristian doctrine, calculated to save the life of the flesh. They say Christ stepped into the shoes of Adam only to restore what he lost, wife & all. And, certainly, if the Resurrection only raises man to the state of Adam it restores the true order of marrying and giving in marriage — But Jesus Christ says, that, in the resurrection they neither marry, nor are given in marriage, but are equal unto the Angels. — Was Adam equal to the Angels? If so, he was superior to Jesus. for Jesus was made a little lower than they. (See Heb. III. 9.)

18. It may be said, that Jesus

17. This is indisputable proceeded from Adam's fallen race. but this positively negatives his being an entire New Creation. But certain it is, that Adam, in his original creation was not equal unto the Angels, for he was of the earth, while they were spirits, above the earthly; and the text, "a little lower" alludes to Adam in the first place.

19. To support this doctrine of the Resurrection, it is said that the Greek word "Anastasis" used for the resurrection, signifies a rising again into the same state. But, Prof. Bush. one of the most learned in Greek & Hebrew of any in the land, says. "Anastasis" the word constantly used throughout the New Testament for the Resurrection, signifies a rising again a life after death; another state of the same person after the present; but, never once, that I know of, signifies

or even implies, the repurrection of the same body. This, it neither implies the same state of body, and has no-refference to any state that man was ever in —

20. I think we must believe him who was as familiar with the Greek, as with the English, in preference to any who have had very little opper-tunity to learn the nature and idioms of that language; especially when the former fully agrees with the words of Christ thro his highest agent, and the latter is inconsistent with his words, and all that has been taught by the believers in Christ's second ap-pearing to the present day.

21. Before we reverse any doctrine which has been maintained from the beginning, in the church of this dispensation, we ought to have such reasons as will be plain,

at least to the generality, and then, make the best apology we can for our mistake, and even then it is dangerous, unless it be of such importance that it cannot be dispensed with; for we are in danger of sharing the same fate of the primitive chh. on this ground. Also, before we reverse any part of scripture, as it now stands, we ought to have positive evidence (not negative, or supposed) sufficiently clear to convince the general mind at least. Otherwise, we shall invalidate the scriptures, so that they will be no support to our testimony; for, if we set the example of thus doing, we may expect the world will follow it, further than we can. Thus, the scripture will be of no force in our defence. In all such cases, if we can illustrate, & make any matter more clear, very well. But should

never contradict that which is esteemed sacred, without certain knowledge of truth and necessity.

22. But, we maintain that there is not a single rudimental principle of doctrine that ever has been supported & established by the Chh of Christs Second Appearing which will be reversed by the revelations of truth, either in time or eternity neither is there any contradiction to these doctrines in any genuine revelation from the beginning of the world, but they are invariably supported by all prophetic and apostolic revealments, in the scriptures. — Tho these principles may be greatly illustrated and improved in their extended manifestations & effects; but, all who undertake to reverse any of these established principles, are on dangerous ground.

23. All the reputation ever taught

by Christ and Mother, either in or out of the body is the rising (not into the primitive life of the world) but, above the life of the world, into the superior life of Christ; and thus rising into the elements of the heavenly world, as new creatures; not into the original state of Adam, or any other human being that ever existed unless they have come into the same state by the resurrection. Suppose man should be restored to Adam's pristine state, would he not still be subject to Adam's trial and fall. And, if so, another restoration would be needed, and, while no higher life could be obtained the liability to fall would eternally exist; and man could never become a pillar in the temple of God to go no more out.

24. In short, the real work of Christ is not to restore the old

creation, but to abolish and bring in a creation, "which, after God, is created in righteousness and true holiness." which will eternally abide. Thus, the old creation must perish, and we are not to be raised into it to perish with it. (See Heb 1 11. 12, 13. but rise into that creation of God that will endure, as long as its Creator endures. To this agree the words of Christ. "Ye are not of the world, even as I am not of the world, Ye are not of the world, for I have chosen you out of the world." See 2 11 15 See II Much has been said about the anointed being the same as Christ, and, that, therefore, Jesus being the Anointed from Heaven he must be the original Christ. But, does this prove the position? If it could be proved that there never was a being anointed in Heaven

or in the spirit world, it might be of some force; but this cannot be done, and is inconsistent; for, what is the anointing alluded to? Evidently it is the infusion of the power and elements of the spirit of a higher order upon, or in, the being done by some agent from some higher order than such being, sent according to the will of God, perhaps thro some still higher agent to infuse this heaven inspiring life & power.

26. Now, if it was necessary for Jesus to receive such an anointing in order to be the minister of heaven to the race of man, was it never necessary for any Angel or being who was sent of God, from heaven to be thus anointed, or to receive this spiritual infusion or inspiring power? If not, how did they get their power to effect their designed work?

27. It is evident there never was an agent sent by the will of God without such infusion or anointing, for this was the indispensible seal and power of their mission.

If, then, any angel or being ever received this infusion, or inspired life and power before Jesus was born, then, such was anointed as really as he was; and hence there must have been Christ, or Christs before him, if the word Anointed is to determine the matter. But, it is the substance we should seek, and, not because natural men in their languages have so formed words that Anointed in one language may be rendered Christ in another language, leave the spiritual substance, and take the word, which is, at best, but a shadow and try to bring the substance to that

28. But, what was the origin of the word anointed? It was derived from the representation of an order and operation that existed in the spiritual and heavenly world. for, all the requisites of the Mosaic Law were not original, but only figures of things that existed in the orders above; this is incontestible, for Moses was commanded of God to see that he made all things according to the pattern shown to him in the mount See Heb VIII. 5. This must evidently include the anointing order, for this was the most sacred figure of the law. Thus it is plain, that it was derived from the patterns of things in the heavens. (Heb IX. 23) Man, called the ceremony by which the Kings, Priests &c were commissioned for their office, by the terme anointing

and why? because they had, in their natural order, no other way to represent the heavenly order, than to pour oil upon them, and this was also a type of the far higher order of anointing on earth which was to follow; even the very order of the Heavens, by the infusion of the holy heavenly spirit, when the Kingdom of Heaven should be manifested on earth by the revelation of Christ, in the order of the New Creation.

29. There is a difference between the language of man & revelation on this subject: man calls it anointing, because of its representative operation; but revelation when applied to angelic beings, calls such, instead of an anointing, messengers, or ministers sent of God &c such as, "The Messenger of the Covenant" See Mal. III. 1st. Mark 1st & 10th

alluding) plainly to Jesus. And such as Uriel, Gabriel, &c. And, "are they not all ministering spirits sent forth to minister to those that shall be heirs of salvation?" See Heb. 14 And, in the work of the gospel, they are said to be baptized with the holy spirit, endued with power from on high. (See Acts I. 5, 8. & Luke XXIV. 4, 9 Thus they received that superior heavenly infusion, from which the word anointing arose; yet the word is scarcely applied, in these cases. There are but two places in the New Testament, that I know of, where the word Anointed, is applied directly to Jesus. (See Acts IV. 27. & X. 38. There are two or three places where the word is taken from prophecies of the old testament, which, to my view, apply more to the Divine Spirit which descended upon

him, and gave him his power, than to the person; tho they are of a mixed nature, like other scriptures. See Luke IV. 18th " — Referring to Isa. 61 — 1st Heb. 1st 9th & Psal. 45, 7 —

30. Perhaps this, on the anointing is nearly enough: for there can be no reasonable dispute that it existed, first, in the order of the Heavens, and, therefore, must be derived, first from the anointing or diffusion of Divine power upon and in, the Primitive Son of God, who was thereby the Mediator by whom the Creator made the worlds. See Heb. 1, 2. Therefore, he was, to us, the primitive Christ. And, in that line, it has been handed down thro all the agents of God's work from the beginning —

31. There are, however, some texts of scripture which positively declare

the preexistence of Christ, as a divine intelligence, many hundred years before Jesus was born — 1st. Thus. — "The Israelites all drank of that spiritual rock that followed them, and that rock was Christ" (1st Cor X. 4.) Now, that was impossible, if Christ did not then exist. If it be said that this Rock, and Christ, was the anointing in Moses, the answer is, that the text carefully distinguishes between Moses, and that Christ, for, they were all baptized unto Moses, in the cloud, and in the sea. (1st Cor 1–10.) But, their spiritual meat and drink, was from that Rock, Christ, that followed them; and, it is positive, that Moses did not follow, but led them. — It follows, then, conclusively, that, from Christ that followed them, his power proceeded to administer as much of his element

and order, as they would bear.

32. 11. The Prophets searched, diligently, what, or what manner of time the spirit of Christ in them did signify when it testifie, beforehand, of the coming of Christ Js. (see 1st Pet 1. 11 This could not have been possible, if Christ did not then exist.

There are many other corroborating texts; but, if there can be any thing understood by language, these now stated certainly prove the preexistence of Christ, many ages before Jesus existed; nor can we with any propriety apply it to any other than the primitive son of God. The quickening spirit, the Lord from Heaven, who was revealed in Jesus, as the second Adam. (see 1 Cor 15. 4. 7.

33. Those who will not admit of any inference, but to whom a mere word must be the exclusive

evidence, should understand that they, thereby, greatly weaken the defence of the second Appearing of Christ, in the female line. For, 1st. If Jesus, the anointed is the original Christ, then, if there is to be a second appearing, it follows that the same being must personally appear; hence, those who hold to that opinion, have the advantage, on that hypothesis; nor can our faith be defended, on that ground.

2. There is no text in the Bible that directly says the second coming will be in the line of the female; the evidence of this must be constructive, yet, there are many figurative representations and prophecies of a future work and order of God in the female character, which, in reasonable propriety must be applied to such an event, and, on

them we have to rely, for, to our view these cannot be made consistant on any other ground. — But, we see that nearly all professed Christians suppose that such apply to the sixth, tho evidently devoid of propriety. The most direct text, to my view, to proove our belief on this subject is in 2nd Esdras. VIII. 26. "The Bride shall appear, and she, coming forth, shall be seen, that is now withdrawn from the earth." * Here, is an incontestible evidence that the Bride then existed, but had been withdrawn from the knowledge of those on the earth; and that she would appear in a future day. This evidently can be no other, than the mother spirit in Christ, the Daughter, and representative of Holy Mother Wisdom revealed by the bride of the Lamb. And, it is only by this revelation

* See p. 83. Note 2nd to come in here

Note as a note

that the eternal Bride, or Mother spirit is known.

34. From all these facts, it may be seen, that the evidence of the revelation of Christ in the female line must be supported by reasonable construction, not direct scripture.

35. Jesus and Christ are no where mentioned, directly, by prophetic prediction, except by the prophet Esdras and there, in a manner, which shows a plain distinction between them "For my son Jesus shall be revealed & they that remain shall rejoice within four hundred years. After these years shall my son Christ die, and all men that have life" (see 2nd Es. VII. 28. Now this death could not allude to the death of Jesus, on the cross, for this was less than forty years after his birth; but, it evidently must mean the dying away of that divine

spirit of Christ from his visible body, the primitive church, — for, when all men therein died to the life of his spirit by falling to the world, then his spirit withdrew from the midst of them where he had dwelt, according to his promise, thro Jesus, & thus left them a dead body. (See Mat XXVIII, 20)

This was "the old silence into which the world was again turned like as in the former judgments" that is, into the silence of that same spiritual death into which the world had been sunk before his appearing.

35. Death, is the last judgment which can be executed upon any living body; and, in that state, the world lay for rejecting the walk of God before Christ appeared. For if one (Christ Jesus) died for all, then were all dead. — (2 Cor V. 14)

And, for the same cause, the world would again lie in spiritual death after the 400 years of the church in which some living souls remained in it; and would remain in this judgment of death until the new spiritual creation should awake.

36. Here we see that Jesus and Christ were foretold as sons of God but in distinct capacities. Jesus revealed Christ, hence, those who received him rejoiced. But Christ was the life, therefore, when he was withdrawn death ensued. Thus, Christ was the primitive mediator of the life of God in all orders, and dispensed the life of the eternal order to Jesus, as his first born, by which means he became the son of God, by direct descent, and divine birth. ~~Christ immediately to light~~ See page 85 & 82

37. One thing further, Jesus mostly called himself the "son of man"

What does this mean, upon the supposition that he was the original Christ. On that ground, this does not appear consistent; It appears evident that this term had a two fold meaning, or signification. First, he was the son of man in descent from the first man, and inherited all the propensities of human nature, as originally created with its highest powers and faculties, which it could produce, with the strongest inherent propensities, it then possessed, at the birth of Jesus. Therefore, he was the Son of Man, in the generic sense, as the scriptures term the human race. and was heir to this man, of all he possessed; thus he was the head, or highest product of man. As Adam was the root, he (Jesus) was the birth or genuine heir for which nature had travelled from the beginning. (See Rom VIII. 3. ~~For other page 89 of this~~)

38. 2d The Second Man, was the Lord

from Heaven a quickening spirit"
(See 1st Cor XV. 45-47.) By this second
man, this natural son of man was
begotten in the regeneration, and born
into the heavenly and eternal life.
Therefore, he was the first born genuine
son of the real 2nd Man, the Lord
from Heaven; and, by that divine life
he became the father of the New Heaven
creation in generic man; that is, of all
the human race who are, or ever shall be
born in the regeneration. In this
manner, he was the first begotten from
the dead, and the first born among
many brethren, (See Rom VIII. 29)
Col I. 18,) for all the race of man who
ever inherit the kingdom of God, must
be born of the nature of the same "quick
ening spirit" the second man, de-
scending in a direct line from the
first born to the last soul that shall
be regenerated.

39. It is in this line and order that Jesus is the Son of Man in the highest sense. Being the first born of the heavenly man. The primitive Son of God: the real prototype of man, from whence man's name and intelligence was derived; for, the character translated "the Word" (John chap 1.) in the original is "Divine Intelligence") this is what constitutes real man, the next order to God, for Angels are men; and, wherever rational intelligence is there is man, according to its degree.

40. ~~39.~~ The "Holy City" was measured "according to the measure of a man, that is, of the Angel." The name of the Angel "Gabriel" signifies, properly, Strong man of God. ~~and~~ this nature was first manifested in the natural order as a type of a spiritual and ultimate order; and secondly, after that order had come to its height

then, this Divine Intelligence was manifested in its head, in his Divine nature, in the high and holy order of the Heavenly Man - who is above all principalities and powers, more excellent than the Angels; the true Son, and representative of the eternal unity, and the first anointed mediator; or Christ, between God, and all his works.

401. Tho the heavenly nature existed before the natural, yet to the human race, in the earthly and natural stage, that was first which was natural, afterwards, that which was spiritual, and heavenly; (see 1 Cor XV. 46.) Therefore, in this sense, the Lord from Heaven, the quickening spirit, revealed thro Jesus, was the second Man (not first Adam)

* Here, we see the figurative and natural order in which Jesus was the Son of Man

* See close of book a note comes here -

and the ultimate and holy order in which he became the divine and heavenly man; Nor could he ever have been regenerated and become the first born, unless this order and progression had taken place in him; and, according to his own express words and those of his Apostles, this certainly did take place; for, how else could they have followed him in the regeneration.

41. To sum up the matter, it certainly does not appear consistent that there should never have been any immediate offspring and representative mediator of the Deity in the spiritual world before such an agent was revealed in earthly man nor that any earthly man should come the nearest to God of any being ever formed. Hence, if there was any such agent, as is evident

from scripture, he must certainly have been the Anointed, that is Christ, before any one on earth, and accordingly, that spirit of anointing by prophetic agents, in ancient ages, in inspirations, bore witness of such a Divine being emanating from God in the beginning, as the express image of the male and female powers, in the eternal unity.

42. Thus this subject is clearly set forth in that ancient revelation recorded in (Psal. 110— 1, 2,—) "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. — The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." This appears conclusive for 1st. "The Lord said unto my Lord" was in the past tense, and he who spoke must be the Father, & the Lord spoken to,

must have then existed, and could be no other than the Son. — 2nd, "The Lord shall send the rod of thy strength out of Zion &c" is in the future tense, and cannot, with propriety, be applied to any other than to Jesus. the messenger of the New Covenant, (Mal 3—1. & Heb 12—24,) in whom the Lord from Heaven was manifested, and anointed him with his "quickening spirit" and thus, this son of man was sent forth from Zion, as the mediator and messenger of the original "Son of God" to the human race, as the Rod. This rod, or Branch, is several times predicted in the Scriptures, and was sent with the power and strength of Christ, to subdue the enemies of truth and righteousness, thus to rule over them, (Se Rev II 26. &c) as the Head, and first anointed of generic man, by the strength, and in the name

of the first Anointed in Heaven.

43. 3d Jesus asked the Pharasees, saying what think ye of Christ? Whose son is he? They say, The son of David" He saith to them. "How, then, doth David in spirit call him Lord, saying, the Lord said unto my Lord Sit thou on my right hand until I make thine enemies thy footstool. If David, then, call him Lord how is he his son? See Mat 22nd 41. 6.

4th No wonder they were unable to answer him for they knew no distinction between the earthly and heavenly anointed ^ any more than many do in this day, Jesus referred to the 110th Psalm above alluded to. And, he expressly calls the my Lord appointed to sit on the right hand — Christ, and conclusively shows that he was not a being of flesh & blood. This was spoken many ages before Jesus was born, and is an incontestible evidence

to the reasonable mind, that this Christ, whom he calls Lord, was not the Son of David, but a Divine Spirit that then existed in the Heavens in the order next to the Deity, (whom it was that spoke to him) — The Heavenly Christ; the Divine Son; the Lord from Heaven; who descended, inspired, and regenerated Jesus, the "Son of Man," his prepared body, until he was born into his Divine nature. — If these texts are explained in any other manner than to prove the preexistence of Christ, the words must be divested of any consistent meaning. To this foundation all the prophets and collateral agencies bear witness.

44. One striking instance of this latter sort we shall produce in the subjoined extracts, as a collateral evidence on this subject. Taken from "Norton's Statements against the Trinity"

The sentiments he extracted from Philo, a learned Jew, of Alexandria, who lived cotemporary with Jesus. tho it does not appear that he was ever a christian, or had any earthly knowledge of any christian doctrines. He wrote much, but, like the prophets & Apostles, the meaning of many expressions are difficult to understand. and, in some instances, he uses nearly the same phrases to express different objects, and, sometimes, different words to express the same ideas or objects, which has given occasion to some critics to represent that he was confused, and contradictory in his ideas; but, it is evident that they did not comprehend his meaning, any more than they do much of the scriptures. The words which he used were susceptible of different meanings, and he used them in such a manner, as he supposed would

best qualify the subject so as to convey
46. the sense intended. | But, what-
ever learned Theologians may think
the following sentiments are extra-
ordinary, and remarkably coincide
with our doctrines. Viz— "God
separated Wisdom from his other pow-
ers; as the head and chief. The universe
was formed by Divine Wisdom." He
represents Wisdom as the Mother of
the Logos. His Father being God
the Father of all, and his mother be-
ing Wisdom thro whom all things are
produced. According to his writings
by the Logos is meant the divine of-
spring of God, that is, a Divine In-
telligence, or Christ. the Son contain-
ing the essence of divine power &
Wisdom. He frequently represents
Wisdom as the Spouse of God, and the
Mother of all things. God, he says,
we may justly call the Father, and

Wisdom the Mother of the universe

In one place, he represents Wisdom as the Daughter of God. by which, and other passages, it seems he had a sight of the Mother Spirit in Christ.

[IX.] Again, using the word Wisdom to signify the Divine Intelligence, or Logos, he represents this Wisdom as properly to be called both male & female, both Father, and Mother — This, was, doubtless, a prophetic sight of the Divine Son and Daughter, who would be manifested in the express image of their Eternal parents, that is, Christ in completed order, in the same manner as St Paul calls Christ, "the power of God and the Wisdom of God" Yet, antichristian critics call this confused ideas, as they do ever other true manifestation of the nature of Deity, or Divinity.

[X.] Philo represents the Logos, or Word as the instrument of God in the

creation of the universe; as the image of God, by whom the universe was fashioned; as used by him as a helmsman directing all things. His first born son, his vicegerent in the government of the world. —— Those who have the true knowledge of God, are rightly called the "Sons of God". Let him, then, who is not yet worthy to be called a son of God, strive to fashion himself to the resemblance of God's first born Logos, the most ancient Angel; being, as it were, an archangel with many titles." A little after, he calls the Logos the eternal image of God.

47.1 In these descriptions of the Christ or Logos, as the instrument in creating the worlds, and being the express and eternal image of the Deity, wherein does he differ from St Paul? He could not possibly have seen the Apostles writings

for they) were not then written (See Heb. 1 — 2, 3, 4)

50 ~~48~~. Philo further represents the Logos as a mediator between God and his creatures. "To the Archangel, the most ancient Logos, God freely granted the high distinction of standing (between and separating) the creation of God from its creator. (That is, a medium With the immortal being) he intercedes for what is mortal and perishing. He announces the will of the ruler, God, to his subjects. — Philo says his soul was accustomed to be divinely inspired, and to utter things & oracles of which itself was ignorant.

49. Altho it is not at all probable that Philo understood many things that he wrote, any more than did the ancient prophets and apostles, yet, it would be difficult to see how he could any more plainly have expressed sentiments

in accordance with our doctrines respecting the Eternal Parentage, and the Logos, or Christ, than he did — His morality is said to be pure and elevated, and his study and knowledge of the law &c doubtless prepared him for these views.

Section III.

Explanatory

St. Paul makes a distinction between man and Adam, which does not appear to have been noticed. "The first man, Adam, was made a living soul" That Adam was man after he was made a living soul was true; but not before; for Adam signifies earthly, therefore until the life of the spiritual elements was breathed into him he could not have been a real living man, in the image of his prototype the real primitive man.

The last Adam; not the last man

was made a quickening spirit by the regenerative life of the Lord from Heaven, the primeval man, the called, the second Man, because revealed second on earth, in his true order the first image of the eternal unity.

2. This heavenly man, being both male and female, begat and brot forth the soul of Jesus in the heavenly birth, into this very Christ nature, and hence, he became also, a quickening spirit; for, "that which is born of the flesh, is flesh, and that which is born of the spirit is spirit". (John III. 6.)

3. Now this last could not apply to Jesus, in his first birth, for that was of the flesh. But, when he was born of the quickening spirit, he was made a real heavenly man, and thus became a quickening spirit in the likeness of his parentage, having both the male and female regenerative spirits of the New

and heavenly creation according to the figure of the natural Adam.

4 Therefore, tho he then became Jesus Christ he was constituted the second Adam. for, he was an earthly man, the first redeemed of the earthly race, hence the father of all the children of redemption, even as Adam was the father of all the children of nature. And, he also had the female, or spiritual Bride, in him, as really as the earthly Adam had the natural female, in his first state. (See pro III. 29.) And, observe, both of these fathers had their makers, whose life was revealed in them, showing forth their real descent.

5. Nevertheless, tho it is said the first man is of the earth, earthy, yet, it can only mean, to us, in an earthly state; for all must admit that the spiritual and heavenly

existed before the earthly). The earthly was but an outbirth of the heavenly, or spiritual. Therefore, that quickening spirit, which was manifested in the Second Adam of the human race was the original shining forth of the eternal brightness & glory of God, which made man, as the express image of his person, and the next nature proceeding from his own. (See Heb. 1—3.) For this cause, we can only know God in the work of redemption thro the medium of man.

6. It is on this ground, that Paul says, "Who hath known the mind of God that he may instruct him?" But we have the mind of Christ. 1 Cor II. 16. A fifth positive evidence of heavenly Christs.

7. Finally, If it be supposed that there has been no anointed one

revealed, as existing in Heaven, or the celestial world, what mean those "two olive trees" and "two olive branches" seen in the vision of Zechariah? See Zech IV. 11, 14. He asked the question, "What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?" And, before it was answered, he asked, "What be these two olive branches, which, thro the two golden pipes empty the golden oil out of themselves?" The answer was, "These are the two anointed ones, that stand by the Lord of the whole earth." The question being twofold, the answer must consistently apply to both. This first shows the intimate connection between the trees and the branches; and, secondly, that the oil, or life of the branches, proceeded direct

from the trees.

I. Now these trees could not be God, in the order of male and female. I conclude that no one will think this to be the meaning. And, if they do not represent God, they must represent the immediate offspring of God, male and female, the express image and shining forth of the Eternal unity.

2. The two trees, then, were, evidently the first anointed in Heaven, therefore, were, incontestibly the primitive Christ, male and female, standing on the right hand and left, of the candlestick, which represents the enlightening and progressive work of God; and plainly shows that all the Divine light that ever comes from God, to intelligent beings, is produced by the oil, or life which proceeds from the Eternal fountain, and flows thro

their mediations. Thus, they stand between God, and all his works. These, therefore, are the primary patterns in the heavens of the order and manner of all the Divine work ever revealed on earth. (See Heb. VIII. 6.)

10. But, the highest, and final manifestation of the life of those primary agents, which supplies all Divine light and anointing power, proceeds thro the "two olive branches," which thro the "two golden pipes empty the golden oil out of themselves"

11. These, evidently signified the human agents, thro whom the life of those primary anointed ones was, and is, manifested on earth: for they supply the candlestick with the oil, and heavenly fire for light; and also pour the anointing oil of life and salvation into the golden bowl; signifying, the pure church in the completed dispens-

ation of Christ's second Appearing, where, both the male and the female stand in their corresponding lot & order. And, the golden pipes which conveyed the oil to the candlestick and bowl, show that a ministration of the same anointing life and light will forever be conveyed to the church thro the mediation of Agents, chosen, and thus anointed, for that purpose by the influential power, of the "Two Branches"

12. Now, it must be evident to any discerning mind, that the "two olive trees" were the first "two anointed ones" in the Heavens, and the first agents of all heavenly anointing life to us, that ever flows from the Divine fountain; for, their whole life was shown to be the anointing oil; the very subsistence of Divine light, purifying fire, and holy life, in all who ever

receive it; for all was golden, representing precious purity wherever it flowed.

12. And, it must also be self evident that the "two branches" can only spring from the "two trees", and cannot be the original, but can only be the visible manifestation and conveyance of the life and fruit of these heavenly trees. And who, or what are these "Branches" In all consistent analogy and propriety they apply to the holy Lord Jesus Christ, and Blessed Mother Ann, the visible joint parentage of the New Creation, the first divinely anointed and redeemed on earth, and, therefore, may be called the immediate Christs of the human race, thro whom flows the anointing and regenerating life of the trees of life, which will anoint, regenerate, and resurrect,

all souls who shall ever be born into the heavenly Kingdom of God either in time or eternity.

And may all their children say Amen, even so let it be forever.

Section IV.

Important Considerations for Believers at large.

1. The Apostle says, "Our conversation is in Heaven" Philip 3. 20. Can our conversation be where, or in that of which we know nothing? Or that of which we can have no real understanding — If our conversation is truly in Heaven, we must know what is really there, know the principles and order of Heaven according to the light it there gives us, but no further, hence, it is the same apostle asserts, that they then knew in part and prophesied in part, but when that which is perfect is come

that which is in part will be done away. 1st Cor XIII. 9. 2. Are we in that dispensation which reveals the perfect order and work, or are we not? If we are not, then we are on the fallen ground of other professed Christians. But, if we are in the perfect work, have we not all a full and more perfect revelation than the Apostles had? Shall we, then not suffer their part knowledge to be done away but take this imperfect to shut out the perfect.

3. Certain it is, that every thing manifested in the work of God on earth, is but an emmation from the nature and principles of Heaven. and nothing of God can be received in any other line. "A man can receive nothing except it be given him from Heaven" said the forerunner of Christ in that dispensation, and

certainly it is a truth that must be of more force in the perfect day.

4. No principle, order, or whatever else that does not come from Heaven can be a good and perfect gift, for all such come down from above, that is from Heaven. As says the Just Apostle James, see James 1st 17th It is incontestible, then, that if we can receive no good thing of God but from Heaven we cannot receive any Christ, but that Christ which exists in Heaven and comes down to us

5. Indeed, if there had been no Christ in the Heavens the idea of Christ could never have come down to us or existed on earth

6. The Writings of Celsus, the epicurean who wrote about the middle of the second century are an efficient evidence that the belief of the supernatural birth of Jesus was common if not universal

among christians at that early period for, his main object was to confute that christian sentiment, evidently supposing that if he could do that he could overthrow the foundation of christianity. Therefore, had any dispute among christians been known on that ground, he would unquestionably have used it in support of his object—

7. Furthermore, there can be no reasonable dispute, that, if there had been no genuine revelation, or manifestation of male and female in deity a, an offspring of the eternal unity in Heaven, and the manifestation of that offspring in a man on earth who was supernaturally created and of the order of the Angelic beings, it is evident that no mythology of gods & goddesses or the incarnation of the offspring of some gods or goddesses

in supernaturally created man on earth could ever have been imagined. $ These were all counterfeit fables, arising from false and self interested views of the original truth. But, all these are incontestable evidences of genuine originals, as much as all counterfeits prove that there are genuine originals which they counterfeit. 9. Therefore, none of those sentiments of Gods, of the divine offspring, Christ, of the supernatural creation of Adam and Jesus, if there never had been a genuine original, could ever have entered the mind of man: this is inevitable in in the nature of creation, and the scriptures only confirm it.

10, Some seem to query why, if the primitive faith was that Christ had a distinct preexistence before the earthly existence of Jesus something has not been definitely written and published

clearly stating it; but, evidently such have not looked the matter there; for, first, we consider that there are positions taken in "Christ's Second Appearing" (1st edition) to support the preexistence, direct and positive, but nothing on the other side which appears contrary is any thing more than an ambiguity, or want of clearness of language, hence, is misunderstood, and there has never been any opportunity at the centre society to correct the subject, and remove the ambiguity **until now.**

II. 2. That book made provision for a further increase & Believers had to begin, in many things, where the primitive christians left off, that is, "Know in part" and travel on as Mother foretold to more perfect light to do away that which is in part; hence, their writings, were, according to their present state partaking

in a measure
^ of the ambiguity of the scriptures. But,
we say let all Believers heed the Apostles
warning, beware, lest any man spoil
you thro philosophy and vain deceit
after the traditions of men; after the
rudiments of the world, and not after
12. Christ. (Col II. 8.) — It is not
by the wisdom of the world, or, that
comes thro the world, that Believers are
to increase in the light and vertues
of the new and spiritual creation.
nay, but if that is not shut out,
but gets power, it will have the same
effect that it did among the prim-
itive christians, that is, scatter and
divide, until it casts the church to
the earth.

13. This naturalizing philosophy under
the cloak of spiritualism is the worst
wolf in sheeps clothing that the followers
of the Lamb will ever have to guard &
contend against; and, of its coming

and operations they have been abundantly warned, in the late inspired manifestation.

14. It is not correct, that there has been nothing direct published upon the preexistence of Christ; it seems that such querists as so suppose, must have had their minds so biased with the opposite view, that they neglected proper examination.

15. Who ever looks attentively into the "Millenial Church," will see that the preexistence of Christ, as a mediatorial being, is clearly and positively stated. See pages 264 — v. 21 — page 278. v. 22. 2nd Edition we do not know how words could express the sentiment more plainly and, there is nothing in the book that can reasonably be construed to the contrary. True, it was not the proper to go to any great length to

illustrate the subject, nor to be particular, wherever mentioned, to discriminate between the anointing spirit from Heaven, and the anointed on earth, as, what we know of the anointer, is thro the anointed. See page 261—

16. v. 11— | Had the subject been taken up, fully illustrated, and guarded, wherever mentioned, from the possibility of misconstruction, it would have defeated the object of the work, that is, a plain statement of the principles of this society, so short and cheap, that it might be procured & understood by the generality of people.

17. 4th.— The sentiment of the preexistence of the Divine being of Christ, long before being revealed thro the man Jesus, is unequivocally stated in "Holy Wisdom's Divine Book" see page 665. Altho the subject is not fully illustrated, for, it was not

the nature of that work that it should be, yet, it stands as a witness to all such illustrations that are made —

18. Let it be remembered that the word "Jesus" means "Saviour" that the original Saviour was the Lord from Heaven, the quickening spirit" this was the anointer, & the anointing was the diffusive quickening spirit which constitutes the Christ, or anointing element, with which all souls must be anointed, that ever find salvation, or are born into the New creation of God. — Jesus was the first that ever received this divine anointing in the human race, therefore he was the manifestation of Christ in the world, and the father of all souls who are ever born into Christ. See Heb. X. 5, to also II. 13.

19. Does it yet become a serious question to Believers at this time — Is there

coming forth a dominion to support the premises. Isa. 9. 6. 7.

1 Great ancient prophecy

no where that God has placed an oracle to show the sentence of judgment on all controverted subjects; if we have not such a place and oracle then we are not the true Israel, of which the literal Israel was a figure for they had such a place and oracle appointed of God. See Deut 17-8,13.

O may we not share the fate of the primitive church!! Section V.

1+ Illustration ^v ~~1st part of 36.~~

"A Virgin shall, ^‡ ~~be with child &c.~~"

If this prophecy has ever, at any period, been fulfilled, then, positively, there must have been a supernatural birth for, a Virgin could not possibly be with child begotten by man; and, as there is not any intimation ever given that such an event ever took place on earth till the birth of Jesus, therefore, it must certainly have been fulfilled in his supernatural birth, or is yet

‡ connect & bring forth a son clearly supports the preceding premises. Isa 7. 14.

1+ That concerning prophecy

to be fulfilled; the latter, we suppose no one will expect.

2. Let us take the following similitude. The Lord made every plant of the field before it was in the earth. See Gen III. 4, 5,— Doubtless the earth was impregnated with the seeds of all grains when a certain order of soil was prepared to receive the seeds of each grain, and, to impart suitable qualities of the earth adapted to its generation and production.

3. The seeds of the lower order of grains did not require so high an order of soil, in which so much strength of the earthly properties were concentrated as that for the production of wheat, yet, both were impregnated in the earth, by supernatural power; but they were both formed of the properties taken from the elements of the earth and were nourished and brot forth by

the operative influence of those earthly elements in proper medium, soil, — both were equally created of earthly properties, but, the higher order, what had the concentration of greater strength of those properties, than the lower orders of grain.

4. This, is a perfect figurative similitude of the creation of Adam and Jesus: both were supernaturally formed; and both were created of the elements of the world — When the world was brot to sufficient maturity so that there was a part raised to that high order, in which could be concentrated the superior living properties of the world, then, in that medium order, the seed of those living properties was implanted in that medium which brot forth man; yet, he was of the elements of the world, soul and body, super- naturally

gathered, but of the highest order, the world could then bring forth: and, he was the Adam, that is, earthly father, of an earthly race of beings with endued the most intelligence which the natural state of the world could
5. produce. In this order, a bearing branch of human nature, was, by supernatural ministration, kept a growing by preternatural births until it met the spiritual orders above; but, there was a veil, which had ever interposed a barrier between the natural and spiritual states, so that the highest branch of intelligent human nature could grow no further; it had not power to rend that veil, and open an entrance, thro the barrier, into the higher and spiritual order, nor could it bring forth an offspring in whom the highest powers and strength of the properties of human nature could be

concentrate, so as to form a being of sufficient capacity & strength to be enabled to bear the struggle and sufferings that were necessary to effect that work — See page 82. Note II.

Nay, such an offspring, could, not be produced by nature, without the creative operations of supernatural power & wisdom; therefore, when the begotten properties of human nature had grown to the highest degree possible in the state of the world; then, Divine energy descended from the creative order above, thro proper agencies and opened a way thro the natural barrier, entered the natural world, gathered the seeds of all the properties of human nature, in their highest and strongest subsistent qualities & infused them into a medium who was expressly prepared for that purpose, by the progressive growth of the highest branch of human

nature. There it was nourished and supported, and grew by the administration of the same properties and elements of nature as all other human offspring, until birt forth a man, completely created of human nature, a body prepared with a soul capacity to be the agent of the Divine intelligence to burst the bands of death, the barriers which shuts out the natural from the spiritual orders, and thus to implant the seeds of a heavenly race upon earth; of this race this agent of Christ, the Divine intelligence was the second Adam, a spiritual father of the human race of earthly origin —

It has been suggested by some writers that the omission in the book of John of the birth & early life of Jesus was an evidence that he did not believe in his supernatural birth &c; but this

idea has no reasonable foundation St Matthew had positively stated his supernatural birth & attendant circumstances in his book for the Hebrews; and St Luke had more fully & circumstantially related & attested the whole matter in his book for the gentiles; and, as John wrote long after, it would have been superfluous for him to have related that which must have been well known, then, if ever, by that church by whose request he wrote his gospel.

His omission to notice the supernatural birth was rather an evidence that he considered that matter well known and established; and that it would be a tautology and weakness rather than strength, for him to relate that well known fact, by exciting suspicion that he had fears that the supernatural birth, and miraculous

events which attended it, were not well established in the minds of christians and had undue anxiety.

John, was the beloved disciple, and evidently travelled the deepest in the spiritual work of that dispensation of any in that day; therefore, it was not his design, nor the gift of God in him to write the external history of the genealogy, birth, and other outward circumstances of the mediator in whom was manifested the begining of the New Creation of God. But, that being already done, it was his design to give an account of the origin, mediatorial order and descent of the Divine spirit from Heaven into the world to introduce the kingdom of heaven upon earth, to declare the manner and order of the revelation of that Divine intelligence among men, by whose power, all who

would receive him, that is his life, thereby would become children of God. Of these, Jesus was the first that received him & was regenerated by his divine life. for, "he was his prepared body" both in his supernatural creation as man, with the highest living properties of nature, & also, by his perfect obedience to the inspiration of that Christ spirit which operated upon him from the beginning of his life, ~~there~~ Therefore having proved himself a worthy agent, by the descent of the fullness of that holy creating spirit upon him, at his baptism, he was owned and anointed as the Christ of the human race and appointed as the Agent of that Divine Christ, to act in his name and power, thus to be the mediator of all his works in the natural creation either in the earthly or spiritual states.

St John's account, therefore, is far more clear and interesting, as well as

more direct, in declaring the preexistence and manifestation of that holy spirit the Jesus, which proved his divine power and nature, than any other writer in that gospel age, for this cause he begins thus "In the beginning" ✝ ✝ ✝ see scraps.

Four passages of scripture, which consistent with language, prove the preexistence of Christ & the supernatural birth of Jesus —

1st Jesus Christ said, "I came down from Heaven, not to do mine own will, but the will of him that sent me. John VII. 38. — — No propriety of language, can apply these words to the man Jesus, who was made lower than the Angels, made of the seed of Abraham; but, if we understand that he was the inspired agent of Christ the Divine Spirit, and spake in his name, after the usual manner of all inspired agents, the matter is clear & consistent

2. By the same agency it was said, "I proceeded forth and came from God; neither came I of myself, but he sent me" John VIIIII. 42. It must be an absolute absurdity to apply these words to a man. "made of a woman made under the law" Therefore, we must either adopt the orthodox sentiment, that Christ was a spirit, one with the Father, and that he descended from God by passing thro the womb of the virgin, took man's nature, and became one person, very God, & very man, or else we must see that Jesus, as before stated, was the inspired agent of Christ, and acted in his name: on this ground, it is consistent, and harmonious with all Divine agencies which ever have been from the beginning.

3rd. "For, verily, he took not on him the nature of angels, but he took

on him the seed of Abraham." See Heb II. 16. "Therefore, in all things it behoved him to be made like unto his brethren" v 17. Now, upon the hypothesis that these two texts apply to the man Jesus, and that he was begotten of man, they appear a total impropriety; for, the last act admitted, there could be no doubt, no question on that ground, all would know, that it was so. But, on the ground that he was supernaturally made, (for, mind, it does not intimate that he was begotten of man in any text of the Bible,) there was a needful propriety in the expression in order to make known, that, tho thus supernaturally formed, yet he was made of the same nature as all his brethren of the human race. Therefore, a necessity existed for the assertion that the Captain of our

† The same sentiment is maintained in the Millenial Church.

salvation was made like unto his brethren; made of, or took on, "the seed of Abraham," "made of a woman &c"
If, then, there is any consistent meaning in those texts, they prove the supernatural birth of Jesus. But the words "took part of", "took on the seed" with more propriety apply to him, who, by his inspiring spirit, Christ, brot many sons to glory & "made the Captain perfect." Who was the first of these sons, other than the "man Jesus, the visible captain," and his human nature was the seed that the quickening spirit took on, that, by his inspiring power, this body might be prepared as an agency, to do the Divine work in human nature.

This fully accords with the "manifesto" see p. 48. where it is expressly declared that Christes a spirit first manifested on earth in the male order, & 2d with propriety in the female. ½ margin

1st The same sentiment is maintained in the Millenial Chaunt.

to be inserted where marked 82 not as a note

Note — A — for page 73. For no power could rise from the life of the natural state, capable of removing that veil, or of penetrating thro the barrier; nor, could the Angels of the next order above minister power to do it. Therefore said the Saviour, "No man hath ascended to Heaven but he that came down from Heaven See. John. IIII. 13th — Hence also said St Paul, "Unto the Angels hath he not put in subjection the world to come, whereof we speak."

Consequently, it required a ministration of the life and power of the Divine Intelligence, to descend into the world, in appropriate order to effect that purpose "which things the angels desire to look into" 1st Pet I. 12 showing, that the work of this new creating order which brings salvation, was beyond their knowledge & power; therefore

X who was revealed by God

no man had ever reached it before.

Note 2 ~~1~~. See page 32. This to go in there. not as a note. Who is this Bride, Certainly not Eternal Mother Wisdom for she is never spoken of directly as the Bride But she was a being that then existed but was "withdrawn from the earth" and who would be manifested in a future day. — This could not be Mother Ann, for, surely she did not then exist; therefore, it must evidently be the Mother Spirit in the Spiritual element of Christ, the immediate offspring and likeness of the eternal Mother, and was truly the real Bride of the Son of God, revealed in the last Adam, as the Lord from Heaven; the quickening spirit. See 1st Cor 15 — 45, 47. —

She must have been the co-worker, as the Mother Spirit, with the Son of God. in the bringing forth of all things in

* was revealed by her

the creation, which St Paul says, God made by his Son, Christ. See Heb. 1st 2. and Col. 1st 16, 17. Certainly this could not be done without the cooperation of a Mother. This Bride reveals all we know of an eternal Mother, and, was herself, revealed in & by, Ann Lee; hence, when she was brot forth, by her, into the Christ nature, she was, thereby, constituted the Bride, of the Lamb Jesus, who was the Lamb of God, who, by the sacrifice of himself, took away the sins of the world from all who followed his steps. Thus, he became the first born son of Christ, and the Father of the New creation in man even as his Bride was the first born daughter, and the Mother of the New Creation. But, she was not the Bride that evidently cooperated as a medium in the creation, and the

knowledge of whom was withdrawn from the earth — She was, incontestably, the Mother spirit in Christ. thus, her character and order is now revealed & is clearly seen, according to prophecy.

To the same import are the words of John the Baptist, "He that hath the Bride, is the Bridegroom." John IIIII. 29. Here, the Bride of Christ is plainly declared; it could not be either the church, nor the Bride of the Lamb, for neither of them then existed; but, as Christ was revealed in and thro Jesus, that Christ was both the Bridegroom & Bride but not then manifested in complete order, and could not be until the Bride was manifested in the line of the female. to go into the body here.

Note II 2rd. See page 35.

If man had immortality in his natural

creation, why should he seek for it in God, Christ, or in any way whatever; seeing he possessed it already?. But, this he certainly had not, for, if he had, he could not have died; there is no death, but a separation from the union of a being or thing from another, the life of which, such beings conjointly possessed: when the soul separates from the union of the body it dies to the body, and the body dies to the soul; yet, each exists of the same substance as before, and possesses a life of another order; in this sense, all that is said in scripture of the death of Adam by transgression, and of death passing upon all men; and of the soul that sinneth, "it shall die &c" are to be understood as the separation from the union and flowings of life & power of the orders before them.

If nothing that is dead can be

made alive in Christ, then there can be no resurrection, for in this the resurrection consists, that this mortal puts on immortality; and, by this means only, death is swallowed up in victory — See 1st Cor XV. 53, 54. — But, what is it that puts on immortality? The antichristians say, "the body" We say, the soul. If, then, we are right, the soul, in its natural state, is mortal, and must put on immortality, as well as eternal life in Christ, if it ever has it; and this is the real resurrection of the righteous in Christ, and out of Christ, immortality can never be obtained; for he only hath immortality accessible to man: but, both the righteous and the wicked are eternized in their substantial identity and will, forever, have living sensitive powers of some order, diffused and operating in them.

I can find no phrase so appropriate to supply the improper use of the term immortal, applied to the soul, as the term ever existent, or eternized, perhaps - everlasting might suit the sense of some yet better, these all express an endless perpetuity of identical substance, but not of life in the same order, unless definitely expressed. hence, they may, in one sense, immortalize the substantial identity but not the life, while immortal applies especially, to never ending life

Section. VI.

Observations. —

If such Writers as have labored hard to prove that the accounts given in the books of Matthew & Luke, are not authentic respecting the birth &c of Jesus, suppose they are correct then, upon that hypothesis it should be remembered, that there

is no authentic account of the manner and order of the birth and early life of Jesus in existence on earth; for, it is impossible to prove by any ancient history that he was begotten by Joseph. The most that can, in any way be gathered from any writing whatever is conjecture, & natural supposition.

1. Therefore, admitting the statements in Matthew and Luke to be spurious we know not who he was, whence he came, nor how he came into the world; for all accounts of that matter are based upon that which is contained in them. Yet, there are abundance of deep researches and traditions which corroborate the accounts in those two books; but, take away this basis, the effect would be to naturalize and render uncertain, all the miracles and supernatural works ever said to have been done by him. This was evidently the

design of those who first originated these disputes under the christian name as much as it was the design of Celsus to naturalize the origen of Jesus, and attendant circumstances of that event. ✕

2. This effected, what would the scriptures be good for? Nevertheless, we are fully assured that all the testimonies of the supernatural operation in the creation of Jesus, and of all the divine miracles wrought by him, will stand the test unshaken; and that all souls will yet have to admit these, in substance, as undeniable truths ✕✕. To this all Atheists, Deists, Infidels, and naturalizers of every kind would say Amen!

3. The Apocryphal Testament, which, by high authority is attested to be a collection of all the genuine writings that remain to us of the Apostolic Fathers, and carry on the antiquity of the church from the scriptures of the New Testament, to about 150 years after Christ &c, these, invariably maintain the supernatural conception of Jesus, and, altho some of the books evidently contain fictitious accounts, yet, they unquestionably show the universality of the belief in that miraculous and supernatural conception.

4. The creed called the Apostles creed expressly attests the supernatural conception and birth of Jesus, Altho this creed was evidently not formed by the Apostles, yet, it was certainly formed very early after their time, and is another indubitable proof of the prevalence of the belief in those early times

that this miraculous event was founded upon undoubted authority.

5. And, also from authentic learned writers the author asserts that the Hindoo mythology, Acts & miracles of their incarnate God Christnee were taken from these Apocryphal gospels; and nothing, in this respect, was ever taken from that mythology, & introduced into professed Christianity. See. J. Maurice's Hist. of Hindostan. Book IV. chapts 3rd & 4th.

6. The Rev. J. Jones, accounted one of the most learned literary researchers extant, produces a list of thirteen eminent writers from the year 210, to 390. who gave a catalogue of the books of the New Testament extant in their times. All the same, & perfectly agree with ours, except 2 or 3. leave out one or two books, but none leave out any book which relates the nativity of Jesus, nor give the least hint of any interpolation being in them on that subject.

7. As a further confirmation of the supernatural birth of Jesus, the testimony of Mahomet about the beginning of the seventh century is a conclusive evidence of the universality of the belief that this was certain fact; for certain it is that it would have been more advantage to his pretended mission to have denied that event than to have assented to it; for that event added superior dignity to Jesus than any that he could claim; yet Mahomet affirmed the miraculous birth of Jesus in all his writings where he spake of him which is an indisputable evidence that it was founded on such well known authority that he could find no plausible way to deny the fact.

8. We may remark, that, according to the concurrence of the most reliable ecclesiastical histories, that the

orthodox held Christ to be one of the Trinity, that he was begotten by the Father, in the womb of the Virgin Mary and born flesh; thus became the Son of God and son of man. still was one of the trinity. On the contrary the purest Heretics, that is such as lived a virgin life, and did not unite with worldly governments who sprung up in different ages from the first century, all held that Jesus was supernaturally formed and born of the virgin, a real man. and that Christ was a Divine Spirit the real son of God, that descended from Heaven upon Jesus at his baptism anointed him, and also became mysteriously united with him in his whole work.

9. But, there was a set of Philosophers in different ages who insinuated themselves

among christian professors, whose evident labor was to naturalize the gospel and bring it to the standard of human wisdom; to effect this they labored to prove that there was nothing supernatural in the birth of Jesus. but that he was begotten like other men; thus, natural generation was not abolished in him; and also disputed some of his most extraordinary miracles, such as raising Lazarus to life upon the negative ground that but one of the evangelists mentioned such a thing.

10. This is a specimen of all their proofs and supposed evidence, nothing direct. But, all their arguments of this kind have been critically examined and clearly demonstrated to be unsounder, by many sensible writers who have taken great pains to search out the truth

respecting all these subjects, by thoroughly examining all the most ancient and reliable records.

11. The visions of Hermas, one of St Paul's companions, were highly esteemed by the Christians of his time and appointed to read in their churches. In similitude V it is (INN
that the primitive Son of God was a holy spirit that was created first of all; that his agent to do his work on earth was a body prepared for him that is a living man; for he was likened to a servant that was set to take care of his Lord's money, or vineyard, and who, for his faithfulness was made joint heir with the Son of God. —— In similitude IX, he saw a tower building which was explained to be the church; this tower was founded upon a huge

white rock, which appeared olol, yet had in it a new gate.

This rock, and this gate were the Son of God. Upon this divine spirit the whole kingdom of God in Heaven and earth is based. — The Son of God, said the Angel, is indeed more ancient than any creature insomuch that he was in council with his Father at the creation of all things; but the gate is therefore new, because he appeared in the last days as the fullness of time that they who shall attain unto salvation may, by it, enter into the kingdom of God.

This, is incontestible evidence that the earliest christians believed that the primitive Son of God, was, to us, the most ancient of all creatures as said the angel; and, that his

spirit was revealed in Jesus "the body prepared for him" to effect the redemption of the human race, and he, being first redeemed, was the first Son of God in that race; It is evident, that, thro the whole scripture, the Son of God, is the same as Christ.

*. See a note page 39. The word Adam strictly speaking, is man; but, according to the hebrew termination, it signifies earthly man. But the learned researchers say, that, in all radical languages, the word which simply expresses man, universally signifies a rational, thinking being.